

THE PLEA FOR INFANTS

AND ELDER PEOPLE,

concerning their Baptisme,

OR

A PROCESSE OF THE PASSAGES

between M. John Smyth and Richard Clyfton;

as early as 18 March 1608. 2169. See p 213.

Wherein, first is proved,

That the baptising of Infants of beleivers, is an ordinance of God.

Secondly,

That the rebaptising of such, as have been formerly baptised in the Apostate Churches of Christians, is utterly unlawful.

The reasons and objections to the contrarie,

Divided into two principal heads.

I.

Of the first Position, concerning the baptising of infants.

II.

Of the second Position, concerning the rebaptising of Elder people.

Mat. 7. 15. 16.

Beware of false Prophets which come to you in sheeps clothing, but inwardly they are ravening wolves, you shall know them by their fruits.

2 Pet. 2. 1. 2.

But there were false Prophets also among the people, even as there shall be false Teachers among you, which privily shall bring in damnable Heresies, even denying the Lord that hath bought them, & bring upon themselves swift damnation. And many shall follow their damnable wayes, by whom the way of truth shall be evil spoken of.

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Anno 1610.

To all them which are called and sanctified of God
the Father, and returned to Iesus Christ.

Let it not seem strange (deare brethren) neyther cause a-
ny to distast the right wayes of the Lord, because from a-
mongst vs some have departed from the fayth, and are
turned after errors: For the holy Ghost hath forctold vs,
that even from amongst our selves, there should mē arise
speaking perverse things to draw Disciples after the, Act.
20. 30. And with such, the primitive Apostolike Churches were greatly
molested, and that whylest the Apostles were living. Iohn doth also
witnesse that in his tyme there were many Antichrists. they went (sayth
he) out from vs. 1. Ioh. 2. 18. 19. meaning even out of the bosome of
the Church. And our Saviour sayth, many false Prophets shall arise
and deceive many. Mat. 24. 11. And Peter saith, many shall
follow their damnable wayes, 2 Pet. 2. 2. All which may teach vs
not to be offended when the like doth befall to the Churches in our times:
Seing it is incident to Gods people, not onely to be persecuted by enemies
without, but also greivcd with false brethren, that under pretence of
more sinceritie of religion, will seek to destroy the faith, being the very
instruments of Satan, whom he subborneth to deceive the unstable and to
corrupt their minds from the simplicitie that is in Christ. 2. Cor. 11. 3.
These things being considered, it becometh us to mind the exhortations
and warnings given by the Apostles of Christ, that is, to stand fast
and keep the instructions which we have been taught. 2 Thes. 2.
15. And not to beleewe every spirit, but to trie the spirits whether
they be of God or no: for many false Prophets are gone into the
world, 1 Ioh. 4. 1. And the rather it stands vs the more upon to take
heed to our selves and be admonished by the word of the Lord, because,
as the Devil on the one hand, prevayleth in these our times, by worldly
arguments, of profite, pleasure and the like, to keep many back from
walking in the right wayes of God: So on the other hand, (under glori-

The Preface.

us shewes of pretended holynes) hath he deceived many, and drawne them into damnable heresies, labouring to pervert the fountaines of wholesome doctrine, reveiled in these last dayes unto his Church: And whereas God in mercie hath preached unto us the Gospel (that formerly he had preached to Abraham our father, and by the Apostles unto both Jewes and Gentiles) that a long time hath bene greatly obscured through the foggy mists of popish doctrines, now seeketh to spoile the church of Christ thereof altogether, by that detestable heresie of Anabaptisme, which as it hath overspread many places, to the great annoyance of the people of God: So (as a leprosie) hath it at this present infected some of our owne countrymen, who are not onely tainted therewith, but have revolted from the faith, and taken upon them the profession thereof, and published their hereticall opinions in our owne language. For there is lately set forth a certayne Treatise of theirs, intituled, The Character of the Beast, &c. A title as it is most blasphemous (being understood of the baptising of infants) so is the book it self full of many dangerous errors, wherewith the simple may easily be deceived. And seeing the same book is sent over into our own country, and is spread abroad into the hands of many: I have thought good also, to give warning to all that loves the Lord Iesus and are careful of their own salvation, to take heed thereof. And for this end have published this Treatise following, containing a Processe of the Passages between Mr. Smyth (the author of that book) and me, wherein al (whose eyes it shal please God to open) may see the notable sleights of Satan by this his instrument, who first, sought to disgrace the holy Scriptures translated, and to cast them out of Gods worship, and now in his Character, to destroy the covenant of grace (which of old was given to Abraham including the children with the parents,) and to bring in a new Gospel that excludes the children of the faythfull both from the covenant and baptism the seale thereof. I had no purpose of publishing these my writings, had not the occasion bene offered by Mr. Smyth in printing our former private Passages: but so having done, I could do no lesse, then to publish these my labours also, unles I should have bene iniurious to the truth.

The Preface to the Reader.

Seing I had received the copie of Mr Smythes book in written hand, which he purposely sent unto me, as a reply to my former answer, to his two Anabaptistical Positions, whereunto I had almost finished this my second answer before his book was printed. Otherwise (if I had not bene so far interested therein) I should haue bene glad if this work had been taken in hand by others more sufficient then my self. But thus God having disposed to imploy me in this part of his service at this present: I shall desire the godly Reader, to accept this my small endeavours, proceeding from an hart, earnestly striving to mainteyne that faith, which was once given unto the Saints and to supply my weaknes with his better labours, as there shalbe cause. And withall to take notice, that I haue here set downe the whol Passages (touching this controversie) between Mr Smyth and me. First, his Positions with the Reasons annexed. 2. My answer thereunto written in private unto him, which (without my knowledge) he published together with his reply, committing that against me therein, which he condemneth in Mr Barnard against himself. Parallels in the epistle to the Reader. Thirdly, the Summe of his Reply. And lastly, my Answer thereunto. So that the Reader may see how these things have (from the beginning) passed between vs. The Lord give vs to discern the truth from falsehood, to look to our selves that we loose not the things which we have done, but that we may receive a ful reward. And now unto him that is able to keep vs that we fall not, & to present vs faultlesse before the presence of his glorie with ioye. To God onely our Saviour be glorie and Maiestie, Dominion and power, both now and ever. Amen.

Richard Clifton.

AN ANSWER TO Mr SMYTHES

Epistle to the Reader, which he hath directed,

To every one that loveth the truth in sincerity.

BY these wordes, it seemeth Mr Smyth would intimate, that his care is to mainteyne the truth, and that in sinceritie he loveth the same, whereas in deed, he hath destroyed the faith, is become an enemy to the covenant of grace, & a perverter of the right wayes of the Lord: and withall so confident in defence of his heresies, that he dares to challenge a combate with *all the Separation*: belike to feare men with great words, and to boast with Rabshake, as if his forces were invincible: But what they are it wil appeare in this discourse following.

In the Epistle it self, first Mr Smyth seemeth to excuse their mutabilitie in Religio, saying: *It may be thought most strange that a man should oft times change his religion, and it cannot be accounted a commendable qualitie in any man to make many alterations, &c. this must needs be true (and we confesse it) if one condition be admitted, that the Religion which a man changeth be the truth, for otherwise to change a false religion, is commendable. &c.*

But Mr Smyth and his company have changed a true Religion for a false, and therefore that can be no commendable qualitie in them: And such inconstant persons (as himself saith) *cannot escape the deserved imputation of folly or weaknes of judgement therein.* Thus out of his owne mouth pronouncing sentēce against himself: For that alteratiō of him & his cōpany, is not frō falshood to truth, but the leaving of the truth (which formerly they professed) & a taking up of error after error: first calling into question, whether the scriptures being translated into other tongues, were not the writings of men. *Differenc. pag. 10.* Then casting the reading of them out of the worship of God, affirming that there is *no better warrant to bring translations of Scripture into the Church, and to read them as parts and helps of worship, then to bring in expositions, paraphrasts and sermons upon the Scripture, seeing all these are equally humane in respect of the worke, equally divine in respect of the matter they handle. Differ.: pag. 10.* And for the same cause, separated themselves from other Churches that did read and vse the same in their publike meetings. After this, they dissolved their Church (which before vvas conioyned in the fellowship

An answer to M. Smyths

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fellowship of the Gospel & profession of the true fayth) & Mr. Smyth be-
ing Pastor thereof, gave over his office, as did also the Deacons, and
devised to enter a new communion by renouncing their former baptisme,
and taking upon them an other, of mans invention, bringing in an other
Gospel, besides that which was preached to Abraham, Gen. 12, 3, & 17.
7. &c. Gal. 3, 8. And now againe, many of this new communion have se-
parated themselves from the rest, holding the error about the incarnati-
on of Christ. An other sort are excommunicate, namely M. Smyth & di-
vers with him, for holding (as it is reported by some that were of them)
that their new washed companie is no true church, and that there cannot
be in a church the administratiō of baptisme & other ordinances of Christ,
without Officers, contrarie to his former judgment, practise & writings,
& yet resteth not but is inquiring after a new way of walking, (as the same
persons affirme) breeding more errors, as is strongly suspected, and by his
manuscripts partly appeares. Whereby it is manifest, that these men can
not cleare themselves of instabilitie & changeablenes in Religion, but are
guilty of that inconstancie that is worthy reproof and damnable.

Further he sayth, *For a man of a Turke to become a Jew, of a Jew a Papist, of
a Papist a Protestant, are al commendable changes &c. so that, not to change religion
is evil simple: & therefore that we should fall from Puritanisme to Brownisme, and
from Brownisme to true christian baptisme, is not simply evil in it self, except it be pro-
ved that we have fallen from the true religion, &c.*

Here Mr. Smyth would make the world beleieve (as it is the manner of
al heretikes) that their alterations were goings forward to further truthes,
and therefore commendable. But if their true Christian baptisme, (whereof
they boast) prove a notable heresie, (as it is indeed, & in this Treatise is
proved) then his comparison holds not, but rather their estate is like to
those in 1 Tim. 1, 19. *that put away sayth & a good conscience, and as concerning
sayth, have made shipwrack. And that bring in damnable heresies. 2 Pet. 2. 1. &c.
denying the covenant of grace, and the lawful use of the scriptures, &c. to
bring upon themselves swift damnation, if God give them not speedy repen-
tance.*

Next M. Smyth setts down the questions controverted, and hereafter
answered, affirming that this controversie is between them and the Separa-
tion, whereas he might as well have sayd, betweene them and all christian
churches, that have been or are at this day: for it is not we alone that
condemne

Epistle to the Reader.

condemne these their heresies, but both the ancient and moderne Churches; and vriters in all ages, (as vvith one consent) have oppoled against them.

But where he pretends the publishing of this controversy, to be for the glory of God the manifesting of the truth to our owne nation, and the destruction of the man of sinne, he geueth vs. to mynd how Satan hath bewitched his soule to beleeeve that such can be the effects of his heretical opinions. It is the pollicy of the Diuill to propound glorious ends, to such as he seduceth, as to Eua and others, & teacheth his Ministers to do the like, that by fayre & flattrring speeches, and shewes of good, they might more easily deceave the simple. And therefore seing we are forwarned that there shalbe false Teachers amongst vs, which privily shal bring in damnable heresies, it behoveth vs to mynd the counsel of the Apostles, to try the spirits, 1. Ioh. 4. 1. And not to be caryed about with every wynd of doctrine. Ephe. 4. 14.

Now happily, (sayth Mr. Smyth,) some man wil wish that the controversy had bene with the Rabbies of the Separation, and not with Mr. Clyston, whome they calumniate to be a weake man, unable to deale in so great a controversy. Wel, let the Reader take notice that though it be Mr. Clystons pen, yet it is not onely Mr. Clystons cause & defence, but his allegatiōs & Reasons are the best plea of the greatest Rabbies themselves, And if they can say better, they may now speake, for by publishing answers to their Reasons, we do chalenge al the separation in speciall to the combate.

This Challenger would fayne have the world to take notice, that he deales with an aduersary that is too weak to try out this controversy with him, & so to forestall mens judgments before ever they come to the reading of my answere. And because he would not be scene to be the Author himselfe of my disgrace, he imputeth this report to the Rabbies of the Separation (as it pleaseth him in his taunting maner to terme them) who (I am perswaded) are guiltles thereof. But if any had so sayd vnto him in private, yet doth he in publishing the same, breake the bounds of love. For myne owne parte, whether any have so spoken or not, it shal not offend me, I knowe the Lord measureth his guiltes to every one as he wil. 1 Cor. 12. 8. — 11. I praise God for that I have, and do not envy, but reioyce in the graces that God bestoweth vpon others, and pray that they may vse them to his glory, and to edification. Notwithstanding though Mr. Smyth thinke me to weake to incounter with him, yet the Lord assisting me, I meane not for all these his disgraceful speeches, to yeeld him the cause, or
give

An answer to Mr Smythes

give back one foot from the defence thereof, knowing that the truth which I contend for: wil discover and convince his damnable errors: the which though he set a glorious shew vpon (as a marchant of false wares) by misapplying of Scriptures: yet wil the falsehood of them appeare, to al such whose eyes God shal open, to discern between the truth and lyes. Moreover if I in my weaknes, make to appeare how vnconscionably & untruly Mr Smyth dealeth against the truth: his glorious boasting and Philistine valour, will have the more disgrace, then if he had dealt with men of greater gifts: and God shall have the greater glorie, to foyl such a warlike Champion with weak and base meanes.

As for my allegations and reasons which he saith, *are the best plea of the greatest Rabbies, &c.* herein he both taxeth me and wrongeth them, me, as if I had bene but their pen man in my former answer; them, in saying my reasons are their best plee, whereas he hath had neither conference with them, by speeches or writing about these matters, save onely with Mr Robinson. And therefore so to speak without triall, bewrayes but the bitterness of his spirit against them. Thus Mr Smyth preparing way for his great challenge, by pretending mine insufficiencie, calles forth the Rabbies (as he termes them) to speak, challengding the whol Separation to the combat: whereas a wise man would haue spared such speeches vntil he had seen the issue of his combat, already attempted: and not thus to provoke others, until he had greater likelihood of victorie. As for those reverend men whom now he calles vpo for better, *if they can say better*, they haue already sayd and written so much against his errors, as I am assured he wil never be able to answer, and when it pleaseth him to reply, (if there be occasion) I doubt not but as they have done, so the Lord will inable them to batter downe with spiritual weapons, his greatest forces, that he shalbe able to raise against the truth.

And whereas Mr Smyth seemeth to insinuate, that by his answering of my reasons, he hath answered theirs, herein he is deceived: for the Reasons in my former answer, (be they what they are,) I acknowledge for mine own, (though written unto him without any purpose of publishing) if therefore weaknes be found in them, let it be imputed vnto me, and neither to our Teachers, (who had no hand in setting downe thereof) nor yet to the truth itself. As for his challenging of the whole Separation, and other his intemperate speeches in his epistle, they bewray in him a malicious hart
against

An answer to Mr Smythes

(against our poore Church,) and puffed vp with too loftie a conceit of his owne strength. Did ever any of the Prophets or servants of God thus chal- lenge a combate with the Lords people? in deed such braving speeches proceeded from Goliath, 1 Sam. 17. 10. that defied the whol hoast of Is- rael; and from Rabshake. 2. King. 18. 23--- 25. against the Iewes: But it was never heard that an Israelite professing the religion of God, used such proud chalenges, as this man doth.

I pray you Mr. Smyth, wherein hath the separation offended you, or any wise wronged you, that you desyre rather to quarrel with them, then with other Churches holding the same truth in this thing, agaynst you? To the Elders and brethren were you most welcome, and glad they were of you, so long as you walked in the fayth with them. Why is it that you are become their adversary? is it because they have rejected you, and your company for your errors, which you wilfully mayntayne? Alas, they must do it, vnles they would become vnfaithful to God.

Next after this Chalenge, Mr. Smyth chargeth the separation with a false constitution, ministry, worship and government, saying.

Be it known to all the Separation, that we account them in respect of their con- stitution, to be as very an harlot, as eyther her mother England, or her grandmother Rome is. And although we held her a true church in our ignorance, yet now being better informed &c. we protest agaynst her as wel for her false constitution, as for her false Ministry, worship and government &c. the false constitution is of infants baptised.

Concerning the constitutiō of a Church we do not hold that any visibie Church can stand onely of infants, neyther that their baptisme doth geve the being thereof 1. Seing there can be no baptising of infants, where there are not first Elder people, with whome they come vnder the covenant of God 2. Baptism is an other thing divers from the Church, Ephe. 4. 4. 5. and it maketh none to be the people of God, onely it scaleth vp to be his people, them that are so formerly by vertue of his covenant. 3. Els Turkes or Indians professing the Popish Religion being baptized, should be a true Church (for Mr. Smyth holdeth the baptism of such to be true bap- tism, if so they confesse their fayth & sinns) 4. Then circumcision should have made the Sichemites a true Church (for that which baptism can doe now in constituting of a Church, circumcisiō could do then) wherfore I say, baptism is an ordinance of Christ geven to his Church to scale vp his co- venant to his people: but is not that whol essential constitutiō therof. And there-
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† Charact.
pag. 51.

An answer to M. Smyths

neither is their baptism *folly*, (as Mr Smyth sayth) but it wil prove his folly to make mans confession a part of the Sacrament, which oftentimes is hypocritical, (as it was in S. Magus) & to shut out of Gods covenant whom the Lord hath accepted. And it wil prove his folly to denye baptism to infants, because they cānot performe such actions, as in other respects are required of the elder sort that are to be baptised, who also not having transgressed in like manner, therefore need not so to confesse. And it wil prove his folly, to deny that an infant can be baptised with the spirit: for so to say, is to deny, that an infant can be saved. But of these things hereafter.

His 2. Reason is taken from Iohns baptism, framed thus.

Iohns baptism was the baptism of repentance. Infants have not Repentance, and therefore can not have the baptism of Repentance.

To this Argument I answer thus, 1. That repentance is required of such as have actually transgressed, not as the proper cause of baptism, but as a necessarie fruit of fayth, & condition of the Gospel required of them, that being of yeares are to be received into the church: whether before or since Christs coming. But of the infants of the faythful, whether of those that are newly received into the church, or of beleevers borne in the church, it is not so. Ergo &c.

2. Repentance was not required of the infants of the Iewes before they were circumcised: no more is it to be required of our infants before baptism, these two Sacraments being the same in use.

3. If *Baptism of repentance*, be understood onely of the tyme past, & not of the tyme to come, then is that a false exposition of Iohns baptism. For as he taught that those that came to be baptised should repent: so also his baptism did preach a continual dying to sinne, or practise of repentance al our life long, Rom. 6. 4. And therefore though children cannot repent of actual sinne, which they are not to do, they having not committed the same: yet is their baptism the baptism of repentance: sceing it preacheth continual mortification & repentance to the receivers thereof, which is one true use of baptism.

His third reason is from the testimonie of Tertullian & Eusebius. The words of Tertullian, (as Mr. Sm. himself hath englished them) are these.

Therefore to deferre & not to hasten baptism, is more profitable for the condition, disposition & age of every person, but especially as concerning yong children, for what necessitie

Epistle to the Reader.

necessitie is there to bring sureties into danger for the baptising of Infants, if there be no necessity of hastening the baptising of infants. Seing the Sureties are disabled oftentimes to performe their promise, both by reason of mortalitie, and of the evil disposition of some children, when they come to yeares, for whom they promised in baptisme, &c.

First, concerning Tertullian it is to be noted, that thus he writeth, when he was fallen into the opinions of the Cataphrises or Montanists, and so held divers errors, as Augustine and others have observed out of his workes. And therefore being thus departed from the fayth; Let the Reader judge if this man be a competent witnesse in this case. Yet doth not this man affirme that infants were not baptised in his tyme, but rather the contrary, in that he makes mention of Sureties for infants: saying, *What necessitie is there to bring Sureties into danger for the baptising of infants,* Which words do plainly argue, that the Church then used to baptise infants.

2. Agayne, that which he affirmeth was his owne private judgment and his Reasons are of no weight, as the bringing of *sureties into daunger*, and *seing the suerties are disabled oftentimes to performe their promise &c.* such sureties not being appointed of God. 3. P. Mart. Claf. 4. ca. 8. affirmeth that Tertullian denyed Baptism to yong men and yong widowes; and his owne wordes here related, do seeme to intimate some such like thing, in saying, *to deferre and not to hasten baptism, is more profitable for the condition, disposition and age of every person,* And this he meaneth of others, then yong children. For after he speaketh of yong children, saying, *especially concerning yong children.*

4. Crispen, *State of the Church*, pag. 47. 48. witnesseth that Tertullian brought in extreme unction after baptism, the Sygne of the Crosse, offering for the dead, and other the like dreames of the Montanists. Now if Tertullians judgment be found agaynst infants baptism, why not also for extream unction the sygne of the Crosse, and the like his errors, seing all these are fruits proceeding from the same tree?

But thus this adversary careth not who the witnesse is, so he wil speake in favour of his heresy, let him be Montanist, Papist or what otherfoever.

But let it be further observed, that about Tertullians tyme and after, some deferred their baptism, vntil they thought they should dye, and so were not baptised vntil they fell into some great sicknes, as Theodosius & others. And this seemeth to be Tertullians error; as if baptism was for washing away of sinnes past, and not to come.

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Concerning

An answer to M. Smyths

Concerning that which Eusebius reporteth of Athanasius his baptizing of children in sport, I have answered, pag. 109. and set downe reasons to prove that those children were not children of the church, but of some of the heathen, which were instructed in the fayth of Christ by the church, but were not received into the communion of the same. These are the two Auncients that M. Smyth produceth against us, whereof neither of them affirmeth that the church did not baptise infants in those tymes. Now to these two, I wil oppose other two Auncients amongst many others, that do testifie that infants in their tymes and before, were baptised, viz. Origin, who sayth, *that, the church received from the Apostles, to give baptisme to infants.* lib. 5. ad Rom. And Augustine de Bap. contra Donatist. lib. 4. cap. 23. who speaking of the Baptisme of Infants, sayth, *that, which the whole church holdeth, neyther is ordeyned by counsels, but alwayes hath been holden, we are to beleeve to be delivered by Apostolical authoritie.*

The next corruption that the Separation is charged withal, is, *to have a false ministerie.* Now the Ministers that we have are of Pastors & Teachers, called thereunto by election of the Church, according to these Scriptures, Eph. 4, 9. 11, 12. Rom. 12, 7. 8. 1 Cor. 12, 28. Acts. 13, 1, 2. Revel. 1, 20. Nehem. 8, 1, -8. Mat. 23, 2. Mal. 2, 7. Act. 14. 23. And practise of the primitive churches. And of this Ministerie of Pastors and Teachers M. Smyth himself approveth in his Principles, pag. 18. and in his Questions, and answers, pag. 8. printed this last year, 1609. he describing the officers of the Church, devides them, first into Bishops and Deacons, then the Bishops into Pastors, or Teachers, or Elders, and withal describeth the Pastor, to be a bishop over one particular Church, excelling in the word of wisdom. The Teacher, to be a Bishop over one particular church, excelling in the word of knowledge. The Governour, to be a Bishop of one particular visible Church, excelling in wise government. Thus hath he written: and yet we having no other Ministerie, then he himself approveth, chargeth us to have a false Ministerie, not caring to crosse himself, so he may utter his bitternes against the Church of Christ.

The 3. corruption this adversarie chargeth us withal, is, *false worship of reading books.* This he sayth, but proves it not. I will breifly set downe our practise, that the Reader may take notice, how unjustly we are charged. 1. For prayer & giving of thanks, that is publicquely performed by our Pastor or Teacher, who invoke the name of God & praise him for his benefits

Epistle to the Reader.

nefits, as the spirit directs their hearts to conceive and giveth utterance, & that without the use of any book during that action, according to these scriptures, Rom. 8. 26. 27. Eph. 6. 18. 19. Col. 4. 2. Act. 6. 4. Num. 6. 23. 24. - 27. Nehem. 9. 3. - 38. Ezra. 9. 5. - 15. & 10. 1. Joel. 2. 17.

2. They read the holy scriptures, translated into our owne language, some two or three chapters or more, as tyme wil serve, shewing briefly the meaning thereof. Which is warranted by these Scriptures: Neh. 8. 3. - 8. Deut. 31. 11. Act. 15. 21. Col. 4. 16. 1 Thes. 5. 37. 1 Tim. 4. 13.

3. The Pastor or Teacher taketh some Scripture, which they ordinarily follow, and after the reading thereof, do expound and apply the same, by doctrine, exhortation, &c. to the further edification of the church: according to these scriptures. Luk. 4. 16. - 21. Act. 8. 35. & 13. 15. and 26. 7. 1 Tim. 4. 13. 2 Tim. 4. 2. And together with the preaching of the word, the Sacraments are administred after the rules of Christ, with prayer and thanksgiving, according to these Scriptures: Mat. 28. 19. 1 Cor. 11. 23. &c. Act. 20. 7. &c.

4. Some of the Psalmes of David, before and after the exercise of the word (the same being first read and opened by the Pastor or Teacher,) is sung of the whole church together to the praise of God, and our own edification, according to these Scriptures: Eph. 5. 19. Col. 3. 16. Mat. 26. 30. Act. 16. 25. Psal. 95. & 92. 1. & 66. 2. & 89. 1.

Lastly, each one as he is able, contributeth to the Treasurie, whereby the Officers & poor of the church, are mainteyned: according to these scriptures. 1 Tim. 5. 17. 18. 1 Cor. 9. 7. - 14. Gal. 6. 6. 1 Tim. 5. 16. Luk. 22. 1. 2. 3. 4. Mat. 26. 9. 10. 11. Act. 2. 42. 45. 46. & 4. 34. 35. - 37. 1 Cor. 16. 1. 2. 2 Cor. 8. 4. 15. And this is that worship and service we publikely practise, which Mr. S. calleth false worship: how truly, let the Reader now judge.

Fourthly, concerning the Governemēt of our church, (which also this adversarie taxeth) first, the Governours that we have, are such as Christ hath appointed in his Church, viz. Pastors, Teachers, & Elders, (and such as M. S. affirmeth the Eldership to consist of) the two former both teaching and ruling, the Elders imployed in the governmēt onely, elected of the church for the overseing, governing & guiding of the same, by the rules of Christ, whose offices and authoritie of Ruling, are warranted by these scriptures. 1 Tim. 15. 17. Rom. 12. 6. 7. 8. 1 Cor. 12. 28. 1 Tim. 3. 5. with Rev. 2. 2. 14. 15. Act. 20. 28. Heb. 13. 8. 24.

† Principles.

pag. 18.

Questions

& Answers

pag. 8.

Againe

An answer to Mr Smythes

Agayn, as touching the Censures, we proceed therein after Christs Rules; for private faults vsing private admonitions, and for publike, open rebuke according to these Scriptures. Mat. 18. 15. -- 17. 1. Tim. 5. 20. 2. Cor. 2. 6. And when the offenders continue obstinate in their sinns after due admonition and conviction by the word of God; the Church being gathered together, the Pastor, or Teacher or one of the Elders in the name & by the power of our Lord Iesus Christ pronounceth the sentence of excommunication agaynst them, all the brethren consenting, according to these Scriptures. Mat. 18. 17. -- 19. 1. Cor. 5. 3. 4. &c. 1. Tim. 1. 20. And if the excommunicate do repent, he is with the Churches consent received agayne into the communion therof, by some of the Governors according to these Scriptures. 2. Cor. 2. 17. -- 11. Mat. 18. 18. --- 20.

What Mr. Smyth can fault in this or in any other of our practises, he may at his leasure discover the same, if he be not already satisfied.

Now besides these false imputations, it pleaseth Mr. Smyth to vtter agaynst this Church many vncharitable and reprochfull speeches: wishing also, *As the Tyrant wished concerning the people of Rome, that all their heades were jayned into one &c.*

To passe by his tart and bitter speeches unbecoming a professor of the Gospell, concerning his wish, I do certifie him thus much, that if it were granted, that the Separation had but one head, his wooden sword of mans doctrine, wil never be able to smyte it of. Wel may he cary the Tyrants mynd, but for his wish, I trust he shall fynd a like effect therof, as the Tyrant did of his, who contrary to his expectation, found the people of Rome not to have one head, but many hands to smyte of his head: So this wisher shall fynd that the Separation hath many hands to convince his abominable errors.

And whereas he desyreth *the Separation that they wil not in craftines withdraw from the combat, as hetherto they have done in the matter of the Translation, Worship, and Presbyterie, &c.*

He himselfe now knoweth that he hath answered to all these things, and if any delay hath bene herein, it was not any withdrawing through craftines, as he falsely chargeth vs, but we saw him so mutable and inconstant, and his latter writings to overthrow his former, that his owne workes would be a sufficient confutation thereof: And now that there was so great occasion of answer, and that he so insulted vpon the differring therof, he hath his answer given him. For the

preface to the Reader.

the rest of his speeches, of charging and challenging vs to the defence of our errors, I hope he wil stay his penne henceforth from such vanitie, seing we are not ashamed, or yet neglect to vndertake the defence of that truth we professe, and to manifest that he is a defender of errors and not we, as he sclanderously reporteth of vs.

Furthermore, Mr Smyth requires of the Separation, and of all men, not to impute vnto them, *The denying of the old Testament, the Lords day, the Magistracy, and humanity of Christ.* Why this request should be made, I know not, vnles they would beare the world in hand, that they are not tayed with these errors, which other anabaptists doo hold. Concerning the first of them, Mr. Sm. affirmeth that the Lord made with his people vnder the old Testament, a carnal covenant, denying that everlasting covenant in Christ to be given vnto them, or circumcision to be the seale thereof: He also denyeth the seede of the faythfull to be within the covenant of grace, eyther before or since Christs comming, contrary to Gen. 17. 7. A&T. 2. 39. And therefore I cannot see, but that the denying both of the old and new Testament, in this respect, may justly be imputed vnto him, as in this Treatise following it will appeare.

For their denying of the Lords day, as yet we have litle to say, notwithstanding it is reported that some of their company, makes question thereof.

But concerning the Magistracy, Mr. Smyth bewrayeth his vnfoundnes in these words, *But of Magistrates converted to the faith and admitted into the Church by baptism, there may questions be made, which to answere we cannot if we would, when such things fall out, the Lord we doubt not will direct vs into the truth concerning that matter.*

Here let the Reader observe how they plead ignorance in the matter of the Christian Magistrate, if so they thought of his Authoritie, that he being of the Church, was to beare the sword, and them of the Church to obey him, as having civill power over them, and whome he might commaund in defence of Religion, & of his country to take vp armes; then needed not he thus to speake. For by his words they geve vs to conjecture, that they think more may be yeilded to an heathen Ruler, then to a Christian Magistrate. If they be cleare in this pointe, they may so explaine their myndes. Also in this pleading ignorance of the Magistracy, they seeme to tax the new Testament, not to be so plaype, as Mr Smyth affirmeth, where he

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An answer to Mr Smythes

he sayth, *All the ordinances of the new Testament are plainly taught by Christ, and his disciples.* Character, pag. 34. Now if all things be taught in the new Testament, why then can he not answer those many questions that may be made about the Christian Magistrate, or why looks he for new direction? wel: this I perceive, that eyther he must deny the authority of the Christian Magistrate, or be driven to confesse that the writings of the Apostles are not playne enough to discribe his office and Authoritie, without the Scriptures of the old Testament, from which if it be lawfull to reason concerning this matter of the Magistracy, then I hope it cannot be denyed, but so it is lawfull to do, for other ordinances also.

Touching the error of the Incarnation of Christ, which also Mr. Smyth desyreth may not be imputed vnto them. It is wel knowne that many of theire company holding that error about the incarnation, are separated from the rest. And Mr. Smyth him selfe (as some amongst them have reported) maketh a question about the first matter of Christs humane nature as if it werenot a poynt of fayth to beleeeve that it was of the virgin, though it be to be beleeeved that the second matter was nourished in her womb. Whether his hearers do wrong him in such reports, or how he resteth satisfied, it is best knowne to himselfe. And be it, that he stand cleere of this error, yet is he taynted with the errors of general redemption and free wil, els why hath he given forth these Positions? 1. *Christs Redemption stretcheth to all men.* 2. *Man hath not lost the facultie of willing any good thing that is shewed him.* And with all added therevnto his Reasons in defence thereof.

Now let the Reader judge what cause he had to desire, that these things should not be imputed vnto them.

Lastly, Mr. Smyth taketh upon him to advertise our Church, saying: *Let the Separation be advertised, that whereas they do so confidently through theire selfe-love, & self conceit, fill their mouthes with heresie and hereticks, as therby they would feare Babes, that therein they tread in the steps of all the Antichristians their predecessors &c.*

For this his advertisement, if any have spoken otherwise then is meete, I am no Patrone of any such speeches, but if it was lawful for Iohn to call the Phariseis *Generatio of vipers*, And Paul to say to Elimas, *Oh ful of subtilty & all mischeiffe &c.* then is it not simply vnlawfull, to vse such speeches, so it be for reproofe, and not for reproche. Therefore to call them hereticks and
their

Epistle to the Reader.

their opinions heresies, (it being true and spoken in detestation of their errors, not of their persons;) I see no evil in so saying, see these places. Io. 8. 44. 2. Pet. 2. 1. 2. 1. Io. 2. 18. A&t. 13. 10. Gal. 3. 1. Rev. 2. 6. 15. And if this be a fault in vs, why doth Mr. Smyth fill his mouth with Antichristian errors, so calling those truthes which we hold? Hath he a dispensation so to speake agaynst the truth, and yet to blame vs for calling their false doctrynes, heresy? I should rather have thought, that he ought to have advertised himselfe for these reprochful & sclanderous speeches that he hath vttered agaynst our Church, & the Teachers thereof, calling them † *Rabbies of the Separation*. The greatest *Rabbies*. And thus speaking to the Church. Be it knowne to the Separation, that we account them in respect of their constitution as very an harlot as eyther her mother England or her Grandmother Rome. We protest agaynst her, as wel for her false constitution, as for her false Ministry, worship, and Gowerment. I could wish as the Tyrant wished, Concerning the people of Rome, that all their heads were joyned into one. We desire the Separation they wil not in craftines withdrawe from the Combate. We require them, nay we charge them, yea we chalendg them to the defence of their errors. We protest agaynst them to be a false Church. They treade in the steps of all the Antichristians their Predecessors. Let them take heed, that notwithstanding their Syrenes songs, they prove not Cages full of most ugly and deformed Antichristian Hereticks. All these reprochfull speeches, if not more, hath he published in lesse then a sheete of paper, besides, what are contayned in his Book. And yet notwithstanding all these speeches have thus passed from him, he takes vpon him to advertise vs, for that we can iustifie agaynst his doctrynes & agaynst themselves, for their obstinate defending of their errors. But where he chargeth vs to call them Heretikes, & their doctrynes heresie, through self love and self conceitednes &c. If he had applyed self love and conceipt to him self, I take it he might more iustly have done it, if we may iudge by his words. As for selfe love and selfe conceipt, we condemne in whomsoever. And howsoever we have our infirmities, I trust he shal not be able to tax any of vs iustly, of these imputations.

And as Mr. Smyth wisheth us not to be wyse in our owne eyes, through pryde, &c. we hope the Lord wil so teach vs. And we pray the Lord to geve him a sight of his damnable heresies whereinto he is fallen, openly sinning in the publishing thereof, to the great dishonor of God, and greiffe of al the godly: and that the almighty may preserve all that are his chosen, from being poysoned with the same.

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Richard Clyfton.

† Character
Epistle to
the Reader